American Missionary.

VOL. XI. JUNE, 1867. No. 6.

AMERICAN MISSIONARY ASSOCIATION.

ANNIVERSARY IN NEW YORK.

The American Missionary Association held an anniversary meeting in the Cooper Institute, May 6, 3 p. m. Rev. J. P. Thompson, D.D., a Vice President, in the chair. He stated that Rev. Dr. Kirk, President of the Association, was prevented by parochial duties from being present.

The Rev. D. Taylor, Secretary of the American Bible Society, read the 67th Psalm and offered prayer.

Rev. Mr. Strieby, Secretary, then made a statement of the condition and work of the Association, mainly in relation to the Freedmen.

Rev. Dr. Thompson followed with a few remarks.

He spoke of the "policy" of the administration, as shadowed forth when he left this country, about a year since. The change in public opinion regarding the freedmen had been so sudden and so thorough that on his return here he could scarcely believe he was among the same people whom he left but twelve months since. Investing the late slave with the ballot had made him sought after by politicians, and the indications were that the South may lead the North in the matter of his social elevation. The action of the Southern people would spur the North to doing their duty, and especially in this State, in the coming convention for amending the constitution. He expected to see the property qualification as to the franchise swept away, and negroes allowed to vote on precisely the same terms as other people; and we might, too, not long hence see black jurors in the courts. He closed by hoping and expressing the assurance that God will further the good work of this Association until equal and exact justice shall be meted out to all men without distinction of color or race.

The Rev. H. D. Northrop, late of England, was then introduced. He said that the objects of the Association were so patent and appealed so forcibly to every Christian heart that no special plea was required to set them forth. The temporal and spiritual elevation of the freedmen was a work in which all might engage directly. Nothing now stood betweeen them and the charitably disposed. They were yearning for the acquisition of knowledge, and for the bread of life, the blessed Gospel. In almost every case where the elevation of a race was attempted, a long preparatory process was necessary to fit them to make proficiency in spiritual knowledge. As to the freedmen, this was not so; the preparatory process is ended. Being instinctively religious, apt and anxious to learn, letters would make haste among them and the Gospel would be glorified. But yesterday we were wondering how we could get at them; to-day they are thrown upon our hands. He combatted the theory that the Southern negroes belonged to an inferior race, and said that if such theory was true it only made our responsibility toward them the greater. The freedmen were tractable, teachable and innately religious. The most momentous question now put into the hands of the American people for solution was this question of the negro and his social elevation—his education and moral welfare. He hoped and believed that the good work would go on until that people, morally and socially elevated, would be held up to the world by the nation as the fruit of the war, the spoils of our victory.

The audience then sang the hymn, "Hail to the Lord's Anointed," after which the following letter was read from Rev. T. L. Cuyler, D.D.:

My dear Brethren.—I had fully expected to be with you to-day, and to lift up my voice for your noble society, and for the Freedmen.

But the occurrence of your meeting

on *Monday* finds me so exhausted and unstrung by extra labor yesterday that I cannot speak this afternoon.

I regret this *exceedingly*, for I had counted on the pleasure of uniting with you in your anniversary!

God bless and prosper you—one of the pioneer organizations for impartial freedom! and now one of the most efficient agencies for instructing and christianizing our colored fellow-citizens of the South! With fraternal regard

Yours ever,

T. L. CUYLER.

Brooklyn, May 6, 1867.

J. B. Gough, Esq., was then introduced. Of his address the *Tribune* says:

"He made one of his characteristic and entirely unreportable speeches, brim full of anecdote, illustration, humor, pathos and eloquence, keeping his audience in a flutter of alternate laughter and tears. He was warmly applauded during, and at the close of his speech. After the singing of the Doxology by the audience, and a benediction pronounced by the chairman, the exercises closed."

ABSTRACT.

The American Missionary Association is now in the 21st year of its existence, and near the close of its 6th year of labor among the Freedmen.

It had its origin in the strong sympathy of its founders with the colored people then in slavery. Following the call of Providence, it extended its missions to the Northwestern Indians, the Sandwich Islands, and Siam; its main efforts, however, being concentrated on the colored race in Africa, among the emancipated slaves in the West Indies, the colored refugees in Canada, and, as far as possible, the slaves of the South.

When the rebellion began, a few slaves gathered near Fortress Monroe as "contraband of war;" and here, near where the first slave ship landed its cargo, the Association established its first "Freedman's" school, and sent them missionaries and clothing. This was followed by similar steps elsewhere, and when emancipation became the forshadowed result of the war, the Association felt providentially called and fitted to devote itself mainly to the elevation of the Freedmen. Its sympathies were with them, it understood their character, and enjoyed their confidence. It has responded to that call, with clothing, schools, and the instructions and consolations of religion, and its missionaries and teachers now among them number over 470, its scholars over 38,000, and its appropriations in money and clothing for the past year were more than the third of a million of dollars.

The supporters of the Association, prior to the rebellion, were found in nearly all religious denominations, and in all parts of the North. Since emancipation has become the policy of the Nation, it has been recognized by large bodies of christians, as fitted for the elevation of this people, now free. Following the Wesleyans, the Free Will Baptists in 1864 adopted it as their channel for reaching the Freedmen. The National Council of Congregational Churches, in June, 1865, selected it from all other organizations, and recommended it as their special instrumentality for the great work among the Freedmen. In the same year, the General Synod of the Reformed Dutch Church, likewise commended it to their churches. Individual churches of other denominations have also contributed to its funds. Abroad the Congregational Union of England and Wales, the General Assemblies of Scotland, and the Presbyterian Synod in Canada, have placed on record their approval of its character, and aided its work. Assistance has also been received from France and Switzerland.

PRINCIPLES.

The Constitution of this Association is explicit in the enunciation of its principles as a missionary organization, on an evangelical and unsectarian basis. The precepts and practice of the Founder of our holy religion urge it to the care of the the physical as well as the spiritual, and the inseparable intimacy between the intellectual and religious instruction of an *unlettered* people, makes plain its duty to maintain *schools* among them; and its charter, obtained from the New York Legislature, provides for it. In certain quarters it is claimed that our *missionary*

character debars us from this educational work, but we are firm in the conviction that this peculiar people, so religious in their natural instincts, and yet so uncultured in the practical moralities of religion, can be permanently benefited only by an education that is blended with religion.

The *evangelical* feature of the Association is held in no controversial spirit. It rejoices in the co-operation of all who sympathize with the oppressed and poor, but it so firmly believes that the Gospel is the grand lever for lifting up men, that it commissions no teacher who is not accredited as an evangelical Christian, and possessing a missionary spirit.

The *unsectarian* character of the Association invites the co-operation of evangelical christians. This feature, embodied in the IXth article of its constitution, has ever been strictly maintained. It has accepted the trusts committed to it by the various religious bodies that have chosen it as their almoner to the Freedmen, and it will endeavor in good faith to fulfil them, and it is ready to do likewise for other denominations. It will conscientiously use the funds of each for the purpose agreed upon and no other.

SOUTHERN WANTS AND OUR WORK.

There are 1,000,000 school children among the Freedmen. They need *to-day* 20,000 teachers, whose salaries alone, at $150 per annum, would cost $3,000,000. There are now in the field, sent by all societies, and in private schools taught by native colored persons, less than 2,000. Of these this Association has a larger number than any other organization. All its teachers are missionaries, and with scarcely a dozen exceptions, all its missionaries are teachers. They are from thirty different states, and thirteen religious denominations, and are laboring in twenty states.

The calls for enlargement are numerous and urgent. In many localities the colored people promise to furnish the school room, and the boarding of the teachers, if we will pay the salary. Planters also make similar offers. If we had the means, we could, in three months, double our entire force in the field, at an increased expense of only the small salary we pay. The impulse given by these schools must be fostered. It is the precursor of a common school system at the South. They will be the model for that system, and should be continued till merged into it.

But it is neither possible nor politic to supply the whole South with Northern teachers. The Freedmen are eager to become their own educators, and their progress demands normal and training schools. The Association is giving special attention to such schools for the training of teachers, and endeavors to open not only a *school*-room for the training of teachers, but a family school, with Christian homes, where young men and women may learn not only how to teach, but also *how to live*.

The facilities for this work this year are remarkable. Congress, through the Freedmen's Bureau, by furnishing school buildings, &c., supplements every dollar we can expend in this direction, so that it shall be worth to the freedmen from three to five dollars.

At Charleston we have commenced a Normal School Building. At Hampton, Va., near where, as has been said, the first *slaver* landed her cargo, we are establishing a large and permanent training school, in connection with farm and other industrial work. We have, in process of founding and equipping, these special training schools at ten other points in large Southern cities.

The demand upon us for teachers will be greater next year than ever before; our funds will go farther, but the call will be *quadrupled*. In Georgia the county organizations alone, which the colored people have inaugurated, will require at least 175 teachers next year.

It is a very encouraging fact, that at least 200,000 Freedmen—one fifth of what is reckoned as the school portion of the colored population—have learned to read within the last two years. No such instance of a race springing to letters and actually *attaining*—in spite of poverty and threats and persecution—is on record in the history of nations.

Humanity, patriotism and religion all require that we should prosecute this work with increased vigor. In no way can humanity do more for this people than by thus teaching them to provide for themselves: in no way can patriotism do more for them and the country, than by preparing them for their high responsibilities as citizens, now endowed with the right of suffrage; and how can we as Christians, more honor Christ, than by instructing and evangelizing this people, and bringing them to Him, a thank offering for all his mercies to our beloved country.

Only one missionary has been sent into the Foreign field during the year; our African mission is in great want of one or two ordained missionaries.

The receipts of the last year were $253,000; for the seven months of this fiscal year—$145,000. A larger average of monthly receipts will be needed for the remaining five months, or the work will be greatly embarrassed, or in part suspended.

Whole number of Missionaries and Teachers to the Freedmen up to May 1, 1867,	506
Whole No. of teachers of day schools,	440
No. of scholars in day school,	28,909
No. of scholars in night school,	9,810
Whole No. of scholars,	38,909
Average daily attendance,	79½ per cent.
No. in Sabbath schools,	18,010

MEETING FOR THE FREEDMEN.

The American Missionary Association held a meeting on Sunday evening, April 14, at the Reformed Dutch church, corner of Fifth Avenue and 29th street, N. Y., in behalf of their work among the freedmen at the South.

Rev. Dr. Chambers, one of the collegiate pastors, said the Reformed Dutch Church had decided to take a part in this work, and this meeting was held as an evidence of their interest in the cause.

Rev. E. P. Smith, General Travelling Secretary, said the opening of the mind of the colored people depends upon teachers who go in among them from abroad. The success of the educational movement among them had been remarkable, changing the aspect of the communities. One-tenth of the colored people have in the last eighteen months learned to read, and have made considerable progress. They have exhibited great aptitude and anxiety for letters. Their cry was for the spelling book. In illustration of this a case was stated of a man who travelled forty miles to learn the alphabet, which having accomplished, he started back home and organized a school and taught some forty or fifty scholars to read. The colored people are willing, anxious to provide the schoolrooms, the furniture, the accommodations necessary, if we would only send them teachers. Every one of the 450 teachers is a centre of influence in the South. The great want of the educational movement is training schools for teachers. If there were schools enough, with teachers for a million of pupils, they would be filled in twenty-four hours. There are ten States to be brought into the Union, and two-thirds of the inhabitants are to vote on their return, and it is a question whether they shall come in ignorant or enlightened. The danger of living among the old hot-beds of treason is not over yet. And the danger must be removed by educating the people, that they may see the right way and walk in it.

Rev. Dr. Vermilye said that the General Synod of the Dutch church at its last meeting, cordially and warmly commended the work of the American Missionary Association among the freedmen, and the Board of Domestic Missions was instructed to use its energy and to exercise its discretion in the support of the Association as a medium through which the churches represented in the Synod might reach the field and accomplish the work among the people freed from slavery. We owe it to the emancipated colored people; we owe it to ourselves; we owe it to God and to the age to educate these people. He thought God had gone in advance of the idea of sending the freedmen back to Africa; they are to be in the South and must remain with us. He believed it was right that they should have the franchise—a voice in the making of the laws by which they were to be governed. It was our important duty to prepare them for assuming their privileges and obligations, that America might stand forth as the great example to the nations of a pure and exalted freedom.

General Fisk said that in the work of reconstruction no agency was so valuable as the American Missionary Association. It followed the track of the armies of the Union, and took up the work of education as the soldiers advanced. When the war was over this Association had its representatives, who were at all possible and available points preaching the Gospel. In his own work he had derived the most valuable assistance in the organization of society. They had some of the finest schools in the country in the South, and the development showed a proficiency of the most extraordinary kind. He believed it would yet be deemed wise by the Gov-

ernment to require that education shall become universal.—*N. Y. Obs.*

FROM THE FIELD.

VIRGINIA.

FREEDMENS' VILLAGE, Arlington.
May 1, 1867.

A few weeks ago, I went home with a little girl, and found her father ill. On asking if he were a Christian, I received a negative reply. I talked to him awhile, and then commended him to God in prayer. A day or two after I sent him a tract by his daughter. He sent me word that he should peruse it carefully. A few days ago I met him on the street and inquired after his health. "Oh!" said he "*a man* came by and healed me." "Who was he?" asked I wonderingly. His reply was: "He opened my eyes and I saw just where I stood, but to-day I am well." Then I knew that he not only felt improved physically, but that he had experienced that "Christ had power on earth to forgive sins and to cleanse from all unrighteousness."

S. T. D.

NEWPORT NEWS, May, 1867.

We had our prayer-meeting, as is usual, Wednesday afternoon. There were several rejoicing in Christ, having just embraced religion. All the intelligent part of our school and some others are earnestly seeking religion.

The parents, brothers and sisters of our children are also calling upon God to save them as well as their children. There is quite a work going on. Great ignorance is manifested by some of the friends (professors) of the children. They do not want them to look into their Testaments until some great manifestation takes place from Heaven. That is the way they got religion they say. Our children were convicted by reading the Bible at our reading and prayer meetings, Sabbath and Thursday evenings. They not only read but search the scriptures. We want more Bibles.

R. G. C. P.

PORTSMOUTH, Va., May, 1867.

You will be interested to hear of the work of grace going on in this place among the Freedmen. It began about the first of April, and has steadily progressed. The Baptist churches are holding daily meetings. At least twenty came forward for prayers; several have professed conversion. We think the people have been well instructed, and there is not that amount of excitement which commonly attends a revival among them. I have preached two or three times a week during the winter in these churches, and have visited daily in their homes. The pastors are excellent men and strive to prevent undue excitement. They thankfully accept our co-operation in spiritual labors. We find many true disciples here, who are walking with God and prevailing in prayer. The people are greatly interested and somewhat excited in political matters. Scarce one in a hundred can be found who will vote with the democratic party. They do not endorse the idea at all that their old masters are their best friends. We trust the good work will go forward.

The correspondent of the *New York Evening Gazette*, writing from Fortress Monroe, thus reports our schools there:

The American Missionary Association has a large corps of teachers here, and their labors have had a marked effect upon the younger part of the community. Some of the schools have been established three or four years, and in attending their exhibitions as I have done, I think any candid person would be ready to admit that the average excellence of declamation and recitation, is equal to that of schools anywhere in the county. Some of the reading by very young children was striking for clearness of enunciation and apparent appreciation of the sense. When the exercises of the last exhibition were over, a colored deacon arose, and after expressing his entire satisfaction with what he had heard, expressed the greatest anxiety that

a full report of the proceedings should appear in the *Herald*, and declared that unless they did he should think that something was wrong. Some of these exhortations are decidedly rich. One of them the other day chose for his subject, "Christ's Declaration to the Inhabitants of Jerusalem," when he wept over the city, and after convincing his hearers that they were like chickens, paused abruptly, and said preparatory to the second head of his discourse, "Now for de hen."

There are three large schools, the Lincoln, the Butler and the Armstrong, and it is hoped that in the course of a year a normal school will be established here for the education of colored teachers. There is a great demand for them throughout the South, and without education the future of the blacks can be little better than if they had remained in bondage. We have freed them and enfranchised them, and unless we assist them to educate themselves can expect nothing but corruption and disaster from their admission to the body politic. They must look to us; they are without means themselves, and the Southern people have neither the disposition nor the power to help them in this matter.

NORTH CAROLINA.

WILMINGTON May 4, 1867.

The more I see of the struggle that is going on here the more I am surprised that this subject is not brought more in view by those that witness it. The ex-slaves are still struggling in deep water—just able to keep their heads above it—catching at the smallest chances for help—and the manner in which they seem to be shut up, even with the ballot box, to Southern mercies is most painful to behold! They are literally left in the hands of their enemies; to them they must go for land, but from them they cannot obtain it. To them they must go for work, obtained generally with the greatest difficulty and then at extortionate and distressing terms. The whites latterly, through vague fears of the future, give still less employment and less wages, and many of the people are doing a slave's work for bare subsistence.

With his new privilege the Freedman is beset with new difficulties. I have heard of some noble resistance of temptations. One employee of a conspicuous secessionist here, was offered, after he had been plied by him, the headship of a mill concern at, $50 per month. "No sir! he replied, I would not vote against the interests of my people for $50 a day. Certainly I shall not for $50 a month." Another, engaged for a profitable place, being asked his politics, and declaring his radicalism, was dismissed immediately.

BEAUFORT, N. C., April 30, 1867.

The poor have suffered more for want of food the past month, than any month previous. To live a day without bread is a common occurrence. The pastor of the church here, who is presiding elder of this district, had not a morsel of food in his house yesterday, till we sent it from the mission, yet he was expected to preach three sermons. We continue to supply the sick girl, Sarah, who is fast sinking with consumption.

North Carolina is making more rapid advances in education than ever before, but we greatly need more laborers in the field, laborers who shall not seek to create or lead off a party, but lift up a race. What a mockery is worldly ambition and petty selfishness, when millions are crying for bread for the body, and light for the soul. We need reformers, who do not fear to risk everything for the truth. North Carolina to-day is drunk with tobacco and snuff and whiskey.

We must have the irresistible power of the Gospel to work those social reforms, which can be secured by this alone. The very temples of the South must be cleansed of their filthiness. Their religious services are to be reformed. The superstitions of heathenism have little less force here, than in the heart of Africa. The white race here, partake largely of this element. More than half the white people believe in witches and jugglery, and their fear of such amounts to cowardice. Yet reforms are going forward rapidly. We can number scores who have, we believe,

laid aside their tobacco forever; and a few white men have followed in the train. The sheriff of the county thanked me for a timely word against tobacco, saying he had not touched the weed for seven weeks, though it had been a habit of years. The late address of your committee comforted our hearts and strengthened our hands for this stern work. We need more wisdom to foster the germ, than to cultivate the full grown plant.

MOREHEAD CITY, N.C., April 16, 1867.

The other day, a white woman from the banks opposite, called. She is a widow whose husband served in the Union army. She has six children and wishes to send four of them to school, and is anxious to move to this side that she may educate them. I inquired if she would send her children here to school. She said, "Will there be a school for the whites in Morehead city?" I told her that the Association did not support schools exclusively for the whites, and that the one at Beaufort had already passed out of its hands, and might, or might not, be self-sustaining another year. She said she was too poor to pay tuition. In her childhood she had attended a pay school in North Carolina, where colored children were admitted, and she had no prejudice against color. She visited my school, and said she was almost ashamed to send her children among "such smart scholars."

SOUTH CAROLINA.

CHARLESTON, S.C., April, 1867.

Not one Saturday even have I had for rest, the past month. The morning, from nine till one or two o'clock, is spent among the people—the sick, or needy, or distressed. For the afternoon, when I am not out again, I always have a roomful here waiting to be attended to.

I attend Sabbath school at nine A. M., in the new Plymouth Congregational Church; at five P. M., at the little chapel up town, where we have had nearly one hundred children together on Sabbath afternoon. I teach them in the catechism, and read and talk with them. Many are the children of parents who never go to meeting, and who do not care where their children go, nor how they spend the Sabbath. Two weeks ago I went into a yard to see a dying woman, just at the time for Sunday school, at five P. M., and there were *forty* children in the yard—most of them playing, rude and noisy.

To make much impression among this people requires *labor* and *patience;* yet our work does show. God is blessing us; we feel it all the while. Our hearts are often faint, to see so much suffering and degradation; but a sense of weakness in ourselves always draws us nearer to God.

GEORGIA.

SAVANNAH, Ga., May 3, 1867.

The interest in the Bible class and the womens' meetings does not seem to abate. A woman who had been one of my scholars was dangerously wounded in a quarrel some time since; but during the weeks in which she has been confined to her bed, she seems to have passed through a great spiritual change, and now gives very good evidence of having found Christ.

I have been very much interested in another woman who has lived almost her three score and ten years without God, but is now anxiously seeking the pardon of her sins.

Uncle Sam is an aged disciple who has seen nearly a hundred years. He suffered much from asthma, but is a very happy christian. For the past three years, he says he has never once doubted his acceptance with God, and not a day passes that he does not realize the special presence of the Master. He gave me, the other day, a touching account of his experience the previous night. He had been suffering very much in body,

and said, that when he prayed his prayers seemed to go no higher than his head. Then as he sat alone by the fire, he felt "mighty oneasy," and knelt again, and as he expressed it, "wrestled and prayed for nigh two hours." Then, said he "I found Jesus; an' I was so happy I could sleep out doors or any where."

Many cases of destitution have come to my notice. I went one day to a miserable attic, quite bare of funiture, except a bed. Here I found a poor woman just recovering from sickness, with scarcely money for the next meal for herself and children. Her house rent was due, and she feared that she must leave her poor shelter. Temporary relief was given, and she has since found other friends.

As I remember that a few weeks more will probably close our labors for the season, I am anxious to work while the day lasts, but though the "spirit is willing," I find that walking over the sand in these burning suns, is quite another thing from visiting in the pleasant air of mid-winter.

A THEOLOGICAL LECTURE ON TOBACCO.

AUGUSTA, April, 1867.

Our Freedmens' school is small but very interesting, the men are so earnest and attentive. I talked to them last night on the tobacco question, and startled them with some plain statistics. To the question, "How much per week do you spend for tobacco?" they gave these estimates. The lowest figure was ten cents and the highest seventy-five, making the tobacco expenditure for the year by my ten ministers $235. They had no idea that the small sums spent daily could produce such a heavy sum total, and appeared quite alarmed as I proved to them that the money wasted in this way by the colored people would build churches and school-houses and pay their teachers. I charged it upon them to instill different ideas on the matter into the rising generation, and told them that I would never consent to receive into my society man or woman who chewed tobacco. "Miss," broke in one of the oldest men, "Your words is strong and they's takin hold of me right smart, and makin me feel mighty bad." I replied that I was thankful to hear it, and only wished that I could make them all feel so bad that they would never use tobacco any more. As a conclusion to our discourse, I read from the 4th of Philippians, where St. Paul urges the church to think of whatsoever is lovely and of good report, telling them I was quite sure that if tobacco chewing was practised at Philippi it was not with the approval of the great Apostle. When I came to the verse, "those things which ye have seen and heard in me do." I asked how many of them could stand in the pulpit and thus address their hearers. While the impression was still upon them we knelt and prayed, and when we rose, all came about me with hearty thanks and warm graspings of my hand. "Oh! I do want to be holy, like Paul!" said one grey haired old man, the tears standing in his eyes.

J. A. SHEARMAN.

At the close of my school, one of my pupils, about forty years of age, handed me the following document, prepared entirely by himself. I send it as a specimen of the attainments and ability of a Georgia negro, who has had no instruction until he came to our night school, except a "little help in spelling" by another colored man.

AUGUSTA, Ga, April, 17th, 1.8.62.

The proper ground. All men are created equal. And therefore they should be friends. We, must learn these things. Let us not look on any man, or rather any set of men, as our enemys. We *must* be friends. It is our *duty*, in the sight of our maker.

If we are union men, I am certain that we are right. I can't see, how we could be otherwise.

Now the white people south, says, that the yankee, are no friend to the Southern people. that's a mistaken idea, the northerners do not advise us, to be at enmety against any race. Thay teach us to be friends. I shall not speak of the misdeelings of gone by days, but go forward as far as possible, to the *future*. If you say, the yankee is no friend, how is it, that the

laides from the north, have left there homes and came down here? Why are they laboring day and night to elevate the collord people? Why are they shut out of society in the South? the question is plain. Answer it.

I love my southern friends, but I know, they would not go through all those things for my people. We know that Christ, is our best friend because he sufered the most painful treatments for us. Now I will say, that the teachers, are suffering on the account of us. And they are our most perticular friends. I'm going to school now, to try to learn something, which I, hope will enable me, to be of some use to my race. These few lines will show that I am a new beginner. I will try, and do better, in my nex. I am one, that was raised a slave, grew up on the farm. And without a book, thank God I have a book now, the Lord has sent us books and teachers, we must not hesitate a moment, but go on and learn all we can.

I hope that the Lord will bless all our teachers, may he protect them And save them all, Is my wish forever, Hoping not to athwart any opinion. I will close.

yours truly,

——— ———, to the teacher.

ATLANTA, Ga., May, 1867.

Last Thursday a poor old woman came to beg assistance, who had not eaten a mouthful for 48 hours. She had worked for three years, and now is left to starve. God has certainly endowed these poor negroes with a larger stock of patience than he has given to us.

Two colored boys came in Thursday to ask for aid; they had been to school without breakfast, and their mother had no dinner to give them on their return. One of our teachers on her way up-town yesterday afternoon, met two white women, one with five children, the other with three, who had *walked* from Chambers Co., Ala., and were going to North Carolina. They had no money and had not tasted food all day.

The Southern people do not see these things, but they see the importance of a black man's vote, and every effort in the line of talk is being made to influence them against the North. But you cannot reach a man's vote very well through his empty stomach, and over his naked back. R. M. C.

FLORIDA.

JACKSONVILLE, Fla.

Our school is in a very prosperous condition. About twenty-four scholars have been lately received, most of whom have had but little instruction before. Some of these come from adjoining plantations three miles distant, and the rest from neighboring settlements on government lands. Families from a distance are still coming into that colony, and as most of them are from places where they have had neither church or school, parents and children manifest great interest and delight in their present opportunities. The classes which have been longer in attendance are making perceptible and encouraging progress. A class of very interesting children, from 6 to 8 years old, are almost through the First Reader, and will bear examination in spelling the most difficult words of one and two syllables; another class are just finishing the Second Reader.

COLORED SCHOOLS.—We are indebted to Mr. S. C. Hale, Superintendent of Colored Schools in this city, for the report given below:

AMERICAN MISSIONARY ASSOCIATION SCHOOLS FOR FREEDMEN.

Report of Howard Schools located at Lexington, Ky., for the month of February, 1867.

Name of teachers—Misses Brooks, Bradley, Barber, Todd, Taylor and Cross.

Whole number of scholars	552
Average attendance,	343
New scholars	62
Adults, men	10
Adults, women	12
Studies, Primary	333
Studies, Intermediate	73
Studies, Advanced	146

As may be inferred, these schools are supported by the American Missionary Association, the Government furnishing the school building, and the colored people the fuel. The whole cost per scholar to the Association is but seventy-five cents. The schools are absolutely and entirely free.

American Missionary.

NEW-YORK, JUNE, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNIVERSARY AT BOSTON.

An anniversary meeting of the Association will be held in Tremont Temple, Boston, Wednesday, the 29th inst., at eleven o'clock, A. M. Addresses may be expected from Gen. C. B. Fisk, Rev. Edward Anderson and Gen. O. O. Howard.

PRAYER NEEDED.

In times of trial, or when entering upon new or enlarged responsibilities, the people of God have ever been accustomed to resort to special prayer, as a means, both of preparation for the work, and of securing the divine blessing. It was after the disciples had "continued with one accord in prayer and supplication" that the Holy Ghost descended, and in one day, "there were added unto them about three thousand souls;" and it was then that the grace of unparalleled liberality was given to the church, for the universal spread of the Gospel, and the ushering in of the new dispensation.

Is not God, in our day and in our land, saying: "Behold, I make all things new," and calling upon his people no less plainly than in the Apostles' day, to consecrate themselves and their substance to the removal of error and the establishing of his kingdom, in its purity, throughout all the earth? And in what is his call more manifest than in his delivering and lifting up to citizenship four millions of bondmen, inspiring them with a wonderful desire for knowledge, and opening the way for his people to go in among them, winning them to Christ, preparing them to become, at once, the supporters of a constitutional and Christian republic, and to be living stones in the temple of God. We know not that there has ever been, since the days of the Apostle, a people more prepared of God for Christian labor, or more readily yielding the fruits of such labor.

Hundreds of God's people have recognized this call, and responded to it by going in person, and thousands by giving to send others; we believe there never was a time in our country when so large a number of Christian men and women were ready to devote themselves to a work requiring so many sacrifices, and so much self-denial.

But it may be said now, as of old, "not many wise men after the flesh, not many mighty, not many noble are called;" not *many* rich (though a few) have given themselves and their substance to the work; and consequently the means to carry it forward fall far behind its magnitude, and the readiness of Christian men and women for personal labor.

At such a time we can but earnestly solicit all who are engaged with us in this work, whether immediately or remotely, to special and importunate prayer that God would vouchsafe his blessing, not only by reviving his work in the field, as he is in many places doing, and multiplying the number who are ready to engage in it, but also by inclining the hearts of those to whom he has given, much or little, of this world's goods, to contribute of their substance, even at the cost of much self-denial, that a work so manifestly providential may not be hindered, but be sustained to the full measure of its importance and necessities.

The present is a time of much commercial embarrassment, and there are but few that can give in the proportion they would like to, and which seems to be

necessary, without self denial, and it is only by prayer and supplication that such self denying sacrifices can be called forth. We therefore ask all our Christian friends, the friends of the Freedmen, to make this cause, and its present necessities, a special subject of prayer. If this shall be done, a new impulse will be given to the cause, and its continued prosperity be certain.

SNOW FLAKES.

"Once upon a time," a minister and his people set about raising money to build a new meeting house, which was much needed. The wealthy men subscribed liberally, and men of more moderate means gave what they could, and yet the amount fell far short of what was needed. The pastor suggested an earnest appeal to the poor and to the children. The trustees and business men thought it would be of little avail.

A little incident determined the question—the appeal was made and was crowned with success. A large bridge over a river near by had for some time been deemed insecure, but it had been repeatedly tested by the heaviest teams and weights that could be put upon it. Still the people had fears. One day there came a fall of snow. All the afternoon and all night the little snow flakes continued quietly but thickly to descend—in the morning the bridge was down. The little snow flakes had crushed it. The pastor preached a sermon the next Sunday, using this event to show that many little particles—the lightest imaginable, individually considered—could do what a few heaviest loads could not. The people saw the application, called for the snow flakes, and the house of worship was built.

We trust every one of our readers sees the application *we* would make. In our last magazine we appealed to our friends for aid in our work. We also wrote privately to many of our wealthiest friends. The responses have in some cases been noble, and we hope yet to hear from others, but still the want is far from being met. We now ask for the snow-flakes, the little sums from the many, from the children of the Sabbath schools. This Association has ever been sustained mainly by those not rich in this world's goods, and under God, our hope is in them. May we hear from them, promptly, generally?

Perhaps some one in every church and neighborhood will undertake to gather for us the snow flakes around them.

ABOLITION OF SLAVERY IN BRAZIL.

The Atlantic cable brings us the brief but joyful announcement of the abolition of slavery in Brazil, not immediate and universal, but, at present, liberating only the adults, and providing for the emancipation of those now children, at twenty years of age. All born hereafter are to be free.

This is a great step in the advance of human liberty; and Spain now stands alone, a bad pre-eminence, in resistance to the demand of the times. She presents, however, but a feeble barrier, and must speedily yield, or herself be swept away.

DEATH OF REV. DR. LIVINGSTONE.

There seems to be but little doubt that this eminent African explorer has met a violent death, having been way-laid and killed, with a number of others, by the natives. At least such is the report of one who claims to have been an eye-witness of the event, though some of the English papers, we think without good grounds, speak of it as lacking confirmation.

No living man has done more to open up Africa to the knowledge of the world, and turn the attention of Christians to it as a missionary field, than Dr. Livingstone. He has fallen a martyr to the cause.

ROME, THE FREEDMEN, AND THE BIBLE.

The American Missionary Association in its labors for the Freedmen, keeps constantly in mind the necessity of supplying them with the sacred Scriptures as fast as they can be taught to read them. In this work it has been generously aided by the American Bible Society, which has responded to all our requests for Bibles and Testaments, and which welcomes the Association as a fellow laborer in the great work of supplying the Bible to every family in the land.

The following slip, cut from a recent number of the Bible Society Record, presents some good ideas upon the increased importance given to this work by the newly awakened zeal of the Romanists. The writer says:

"One thing is certain—whatever else *Rome may do to gain over the Freedmen, it will not give them the Bible.* It will establish schools, and missions, and churches, and all that can attract the senses and fire the intensely fervid religious spirit of the negroes. Music and vestments, and a gorgeous ritual will lend their charms, but it will bind the word of God among them if it can.

But let us 'thank God and take courage.' The great mass of the black population of the South have had a Protestant religious history. Their present transition state from slavery to freedom, the active prosecution of civil, social, educational and religious measures for their elevation, and the general tendency of their affairs, have given fine opportunities and offer increasing inducements to fortify them against the aggressive spirit of the papal church. It is therefore a hopeful sign that their eagerness to learn to read is chiefly that they may read the Bible—and the power of the Bible to educate, elevate and bless them cannot well be overrated. Thus far it is safe to say that we have well nigh forestalled the proselyting zeal of Rome among the freedmen. But now we must look out for bolder movements and organized aggression.

The bare thought of suffering these millions to be overrun by this hostile, unrepublican, anti-christian power is startling. It must not be—God forbid it! We therefore urge this phase of the work of the American Bible Socicty upon all the friends of the Bible. We press it earnestly upon our auxiliaries and co-laborers in the South, and especially in the cities and places where Rome has concentrated her power. Some of these societies are nobly at work; but there is no time to be lost. All should rally at the call. Let us give the freedmen the open Bible—teach them to read it, study and love it, and so make them the means of spreading it more widely among their own race. Rome has not, to-day, a more inviting field before her. Protestantism has none so hopeful and so full of power. There is nothing in all heathendom so promising of immediate Christian results. It is the old question of the open Bible in the hands of the common people, or of the Bible denied to them in order to keep them ignorant, degraded and superstitious. Their freedom under Romish domination would be but little better than the bondage in which it holds the negroes of Central and South America. The impressible nature of the African race favors their complete subjection to the priesthood wherever it can be secured. If to the immense political and social influence of our Roman Catholic foreign population should be added that of the enfranchised freedmen, acting under priestly direction, how long would it be before the papal hierarchy would enthrone itself upon our republican institutions? The old enemy of civil and religious liberty has lost none of its hostility. True to its instincts and precedents, it is now preparing to prop up its falling fortunes in the old world, by its missionary and political projects in England and the United States. The field is open and the foe is terribly in earnest. If the Protestant Christianity of this land is true to itself and to Christ, it will 'wield the sword of the Spirit, which is the word of God,' with unwonted vigilance and power among all the people. We now have the opportunity of putting this immortal weapon in the hands of millions who are destitute of it. The freedmen of the South may thus be made a great army of the defenders of the faith, and an impregnable bulwark of civil and religious liberty against every foe. But if we neglect them others will use them, and the judgments of God may blast the people who 'know not the time of their visitation.'"—*Bible Society Record.*

MISSOURI.

St. Louis, April 15.

One aged woman, tottering on the verge of the grave, gave me her brief history—which is the counterpart of thousands—how the greater part of her life had been spent on a Mississippi plantation, under the lash of a brutal overseer; how her

children had been sold from her until the last had gone; how her husband had been hunted through the swamps with blood hounds and killed by the savage beasts, the flesh torn quivering from his body. She related the horrible story with a detail of circumstances so vivid, that the whole scene passed before me like a moving picture, and when I sat, thrilled with horror at the end, she said with simple pathos; "Jesus has been mighty good to me, honey. My heart has been clean broke, but he just come and tell me to look at his bleeding hands and pierced sides, and not at poor Dick dead in the swamp. He said that he suffered all that for me and Dick and the children, so that bye and bye we might go and live with him forever; and he tell me that just as much suffering as we would have here, we would have that much glory in heaven. Ah! I knows it will be a heap, child, a *heap*. And now he's waitin' for me there," pointing with her staff to the blue sky. "He's waitin', and I'se almost home, almost ready to lay down this poor old body and put on the shinin' robe and crown he's been keeping for me so long. I'll soon be gone to wear them forever."

Thousands, doubtless, like these women, have submissively borne their hard lot in life, feeling, with Paul, that their affliction, which is but for a moment, "worketh for them a far more exceeding and eternal weight of glory." Surely many a lesson of patient endurance in the difficulties which beset our work, may we learn from these lowly ones.

Pray for me, dear friends. I would be steadfast, immovable, always abounding in the work of the Lord, but am often weary in flesh and spirit, and cannot always realize the comforting assurance, that "In due season ye shall reap if ye faint not." Truly yours,

SARAH G. STANLEY.

KENTUCKY.

COLUMBUS, Ky.

On the 23d of Feb. last, in company with Rose T. Brower, I came to this place and organized the mission schools. There are over one thousand Freedmen in the city alone, and from six to seven thousand altogether in this (Hickman) county and the adjoining counties of Fulton and Ballard. Our school with one exception (Paducah) is the only one west of the Cumberland, and though put in operation so recently, boasts a respectable number of pupils.

A large, rudely constructed school-building has just been erected, which will answer nicely in summer, but is very uncomfortable at present. Our pupils attend regularly, and are eager for instruction. Most of the people we have visited appear to be quite "religious" as the phrase goes, that is they belong to "meeting," and have knowledge of Heaven and a place of punishment; but the story of the life and death of our Savior is new to them, and they listen with pleased interest to its recital.

The citizens of Columbus are bitterly opposed to educating the Freedmen, and we are made to feel constantly that we are in the "enemy's country." Much of the opposition seems to arise from the non-education of the whites themselves. They are just beginning to feel their own deficiency in this respect, and it mortifies them to see the negro receiving advantages which they and their children have never enjoyed.

This was fitly illustrated by the remark of a rebel lady to whom I had spoken respecting the progress of our pupils. Lamenting her own lack of education, she said, "Since it's got fashionable to teach the niggers I feel as if I'd like to know a little somethin' myself." Thus it is probable that the impetus given to education by the colored schools will lead in time to the institution of better schools for the white children of the South.

We find a strong feeling of gratitude toward the mission teacher and bureau agents. Often while passing the rooms of shanties, Lieut. Bolton, agent of the Bureau is saluted with, "Dar go de

Freedmen Bureau, may de good Lord bress him !" and similar ejaculations.

TENNESSEE.

CLARKSVILLE, Tenn., April 8, 1867.

In our visits from house to house, we find all phases of character, and sometimes are at a loss what to say or do, fearing lest the word shall not be "fitly spoken." But it is heart cheering to turn from such and enter old Aunt Phillis's cabin. She grasps our hands with a pressure that makes one's fingers ache, and at the same time gives verbal assurance of a heart-felt welcome, exclaiming, "De good Lord puts it into your heart to come an' see us poor old creeturs once in a while, and I'se so glad to see you eb'ry time. I lubs you jest like you's black like I am." When asked how she does: "Thank God I'm spared to see this day. He's keepin' me here a little while longer, but I know I shall go home to my Father's house bery soon;" and then she says, "Do read to me out ob de bressed book, the words is so sweet I could hear it all day long," and so I read a while and perhaps sing a hymn, and go away feeling it has been a "Bethel" to me as well as Auntie. I have learned many a lesson of confiding faith and trust from Aunt Phillis.

A sick woman on whom I called, said to me, "I'se so thankful the Lord made me sick, I neber can praise Him enough. I was so wicked before, and I b'lieve he made me sick to show me how wicked I was. Oh! I has prayed so hard and now I'm so happy!" I asked her if she she thought her prayers had saved her. "O! no," she said, "Christ saves me because I pray to *him*." And so we go from place to place, and thank God for the privilege of laboring in this part of the vineyard.

NASHVILLE, Tenn.

The Industrial School was re-organized about four weeks ago and contains thirty girls between the ages of eight and fifteen. Our session is from 1 till 3 p.m. Some of the little seamstresses have learned to do several kinds of sewing, and can plan and prepare work for those less accomplished. They will soon "graduate" and another class be admitted. Daily application is made for admission. All work well, and the time for folding up the work generally comes too soon for them. Each is required to make for herself a work-bag, needle-book, &c. There was a pleasant surprise for us in one of the English casks—a nice lot of work bags all furnished with sewing apparatus. We shall keep them for extra occasions, while we use our own manufucture for daily service.

A short time ago, two orphan girls between the ages of ten and fifteen, came to us saying, "Mammy died two days ago and the man says that we must get out of his house to-day; we don't know what to do, nobody wants us, and nobody won't let us stay." "How long has your mother been sick?" "Eight or nine months." "Where is your father?" "He died about a year ago." "Who took care of your mother?" "We did all we could." "How did you get your food?" "Picking up rags and old iron; sometimes we would make a dime or two." "What did you do with your money?" "Buy a little meal and potatoes, and sometimes folks would give us a little grub," (fragments of food.) "Did you ever have to go without?" "Yes, heaps of times." "Can you read?" "No." "Would you like to learn?" "Yes, marm, but we'se got no place to stay."

The poor girls have been provided for. The elder is engaged to do house work, and the younger is staying with a woman near and attending school. Both are doing well.

It has been estimated that a third of our pupils either have no parents, or know nothing of them. Deaths among the children are very frequent; many caused by careless neglect or ignorant

exposure, and many by inherited disease.

An idea of my daily visits may be gained by an extract from my diary.

"March 7. Find E. N. suffering very much. She and her four children sleep in the same bed when it is too cold for them to sleep on the floor. The room is small with neither window nor chair. They have no wood and the three children are just starting for school without breakfast. In the next room an old woman is sick; she must move soon, so I gave her fifty cents to meet the expenses. Her husband died years ago. She loves to think and talk about him, and says they lived "happy and loving as little children."

Dolly K. is the mother of twenty-one children, but all are away from her; she was turned out of the house when sick, and is now with Mrs. James. She says the Lord put it in my heart to remember her wants.

Henrietta P., an old woman, I find suffering from a cough. I read "Hannah Carson" to her and leave other tracts for which she expresses great pleasure and gratitude. Lucretia's baby dies of croup while I am there. In the afternoon Ramson H. comes for food and clothing, and I go home with him. His mother has been a great sufferer from a cancer for five months, but is very patient. She says it was because she was getting proud that the Lord brought her low. An only son of whom she is very proud is her sole dependence. He is devoted to her, but loves the school and longs for the time when he shall be permitted to attend *every day*. Find Mrs. W. still sick; her husband has left, threatening to take her bed and stove. Eve. Weary feet are rested, and eyes tired of sad sights, are made glad by a barrel of clothing for the poor which has arrived—the long expected one from dear friends at home. Its contents are speedily reviewed, and pleasant memories of the past are followed by plans for the future. Night school as usual is very interesting; P. A. "would not take five dollars" for what he learns in one night. A. T., sixty-five years of age, is faithful as ever. He brings his apprentices and grandson to school with him. G. W. and wife are constant at school and as happy as ever in their refusal of Sunday work. Their home "grows more and more loving" all the time. They would rather be there than in a king's palace.

Our day school, Sunday school and prayer meeting, all have their points of special interest and encouragement, and none who have the privilege of participating seem discouraged or inclined to forsake the work. Praying and expecting from God the "*increase*," we rejoice in the planting and watering.

From E. O. Tade.

CHATTANOOGA, TENN.

Yours of the 25th seemed like a letter from home. I have been quite often in both the churches mentioned—the New England and the Reformed Dutch, Brooklyn, E. D., and it brought before my mind visions of long rows of tenement houses, and low dark cellars often packed with poverty in its dense form. I know, because I have been there from bottom to top, as a Bible visitor. I have been surrounded there by Roman Catholics in the third story, and threatened with a much quicker descent than my ascent had been along dark halls and up rickety old stairs. But still I live, and have seen in the village of Chattanooga from 6,000 to 8,000 human beings more abject, nearer the point of starvation, and more nearly deserted by God and man than ever I saw in Brooklyn; not blacks, not Irish, but poor white Americans, both loyal and disloyal, as far as they know how to be either—just what slavery has made them, and just where and as the Rebellion left them, Slavery has made many of the poor, both white and black, exceedingly vile.

And a sad reflection is afforded by the fact thatbut few Southern preachers dare to rebuke the living sins in which, and of which many of their hearers are rapidly dying.

The preaching in the South is visionary, semi-philosophic and often bombastic; and in short anything and everything but *practical.* With such preaching the South is not be blamed for being "barbarous." Such are my convictions after more than two years of favorable opportunities both to see and hear.

But you want to know what of that $15. Well, the first case was a poor white Union man—poor as Lazarus—lives eight miles from Chattanooga, came in with a load of wood—about three armfulls for a strong man—drawn by a poor old lame horse. I paid him a large price for his wood and gave him a pair of pants and a vest. "How many children have you?" "Ten." "How are they off for clothing?" "Nearly naked sir, it is all we can do to get them something to eat." I gave him some cloth to make dresses for the two pair of twins. I told him we were "nigger teachers," and that we were in the habit of treating poor folks just as we had treated him. "Then we poor folks would be mighty glad to see some more of your sort come down."

No. 2, a poor thriftless rebel widow with two children. They had only rags for a bed: all were clad in rags, and very poor rags at that; without fuel, and literally without food. The oldest boy, some ten or eleven years of age, was out picking up old scrap iron and nails. I gave him a half dollar's worth of bread tickets, and promised myself to keep sight of the children.

No. 3. A poor white woman without wood or bread, her bed a pile of rags. The part of a roof under which she had found shelter had been washed to its place by the recent flood. The only floor was a few planks, and just under her head was a puddle of water as green as grass.

The shanty had only two sides closed up. The only chance for a fire was the chips gathererd by a little boy seven years old, and kindled in an old tin pan. In this miserable shanty this woman was dying. Three small children and an old, helpless, lame, colored woman, make up this household of desolation. This is not the only case of the kind. There are still fiends in human shape south of us in Alabama and Georgia, who after reaping the fruit of sixty and seventy years of hard labor, and after selling and scattering the children—God only knows where—bring these poor lame and blind old creatures, and drop them in this city, caring not whether they live or die. Are not such acts fearful violations of the sixth commandment.

Let the American Missionary Association and those Williamsburgh churches accept the thanks of the poor for that which you have sent to me, and which is now nearly all consumed. We have many callers, sometimes more than twenty in a day. More than once have we scraped the bottom of our meal barrel to share with the worthy poor.

Work presses on every hand. I seem to have no time of rest. I preach twice to the colored people on the Sabbath, and superintend the Sabbath school in the afternoon. Thus each day has its duties which will not be deferred. But for the thought of what Jesus did, I should ask to be relieved.

We need more good, faithful, Christian laborers in the South to help up these poor people, both black and white.

WASHINGTON, Ark., April 9, 1867.

At last the journey is complete, and we are located. I opened school yesterday with 31 pupils, and to-day there were 40. There are over one hundred scholars in this place and its immediate vicinity. A very nice school-house is being built, to be completed in about three months. The presence of six com-

panies of U. S. soldiers renders my calling not only safe, but at the same time makes it respected. The people begin to realize that to educate the negro is their only safety. A gentleman called on me yesterday, who desired to secure a teacher for the coming year to labor on his plantation; and this is not the only instance. In many localities they are becoming alarmed lest the negroes outstrip them, and good teachers might be very successful in teaching white schools. At Little Rock a gentleman tried very hard to secure the services of Mr. Hare, to teach a white school, but as Mr. Hare was sent expressly to teach the Freedmen, it was impossible to make the change.

HEMPSTEAD, Texas, March 30, 1867

Rev. Mr. Shipherd,

Dear Sir:—The first month of our school closed yesterday, and we, parents, scholars and teacher call it a decided success. Before the close of the second week there were thirty-seven names on the roll. The cold for this region was intense, and many a poor horse and ox laid down chilled and stiffened to rise no more. Some of the children come on horseback from plantations three and four miles distant, and tie their horses to a stake to graze while they study. These children are not vicious but are often heedless. When their mothers brought them they charged me to whip them "powerful," for they were used to it and "wouldn't mind without the stick no way." Many of them never saw a school before. Most of them learned to read with very little effort or study, but find it very difficult to learn to spell correctly. They love their school as white children do not. As I was dismissing the primary classes at eleven, one day, a bright little fellow looked up at me and said, "I don't want to go home, I like it here, I do, right smart. School is a jolly good place, miss." They will never go home before school is dismissed unless compelled.

In all the families represented in our school, not one owns a Bible. I keep two at the school-house, and often at the close of school a child comes, saying, "Please ma'am, may I have a Bible to keep to-night." These Bibles are kept travelling back and forth, and if they could tell their own story, it would, I doubt not, induce you to feel that each of these families ought to be furnished with the sacred volume. They never weary with Bible stories. One morning I asked them which they would prefer, a Bible or a newspaper story. Only one hand was raised for the newspaper story.

Our Sunday school is, in one sense, a continuation of the day school. The white Methodist minister opens the school always by singing "A charge to keep I have," and usually gives them some very learned advice. Last Sabbath he told them they didn't come to Sunday school to learn to read and write, and run riot through the streets, but for another purpose. After the opening exercises, he does not interfere with our arrangements. He can scarcely read, and is not as capable as some of the colored brethren.

Crimes are committed often, which show that Satan and his emmissaries are not yet bound. Two weeks since, on Sabbath, two soldiers were shot deliberately in cold blood by two citizens, about a mile and a half from camp. The murderers fled at once and have not been arrested.

As the Freedmen were holding a prayer-meeting in my school house a few evenings since, some persons, dressed as soldiers entered, dashing a dozen eggs among them, frightening and scattering them in a hurry. Men who come from the North to sell bad whiskey and worthless goods to the Freedmen, are pushing their way through the state far in advance of the missionary and teachers. So true is it that the children of this world are wiser than the children of light.

L. S. D.

AFRICA.

From Rev. G. W. Gibson.

MONROVIA.

My field of operation is Monrovia, a town of about 2,000 America-Liberians and about 500 Congoes or recaptured Africans. Near Monrovia, within a few miles, are several small native villages and settlements of Congoes. Since I have been at this station my labors have been chiefly confined to Monrovia, with occasional services at some of the villages during the week. I have now arranged for stated services at two of the villages.

The congregation of Trinity church has increased considerably during the past few months, and ten communicants have been added during that time.

The Sabbath school numbering seventy-five scholars is well attended, and has ten teachers, four of whom are males and six females.

The day school, in which are forty pupils, has been kept in regular operation. Reading, writing, geography, arithmetic, grammar, history, composition, and Scripture, are the branches taught. We are in great need of school-books. Could some friend aid us in this respect, it would be greatfully received.

I have found it necessary during the last four months, to give my personal attention to the school, and have spent two hours daily in attending recitations.

Secretaries of A. M. A.

Dear Brethren:—In response to your appeal for funds in the May Missionary, I remit three dollars, being just a *tithe* of my receipts for ministerial services during the month of April, (which receipts were less than half of my expenses for the same time.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that these shall not be room enough to receive it," Mal. 3; 10. If the "law remains while the reason for it remains," is not the spirit of the Old Testament tithing system still in force? That is, a proportion of income to be dedicated to the cause of Christ, not less on the average, than one tenth?

Does not the kingdom of God *need as large a proportion* of the income of his people now as formerly? Compare expense of sustaining the temple worship at Jerusalem with that of *evangelizing the human race.*

Is not such an offering now, as needful as then, to exercise and *strengthen trust in God*, in those of scanty means, and to check and chasten worldliness, selfishness and extravagance in those of larger means?

Is it not time to stop wresting the Scriptures, "Bring the tithes into the storehouse," &c., as if it were a demand for *prayer* instead of MONEY?

As the challenge "Prove me now *herewith—not with prayer, but with tithes*—is generally supposed to be withdrawn, though the Lord has not *said* so, would it not be worth while for one thousand persons, even if troubled with "devourers," (Mal. 3; 11,) or "bags with holes," (Haggai 1; 6,) to try the experiment of accepting the challenge and report effect on incomes and souls for the next twelve months? It *might* throw light on the exegesis of the passage. How many will give a tenth of their earnings or incomes for the current month, toward the half million dollars which the Lord calls for through the American Missionary Association?

Is there in the deepest wants of man and the necessities of God's earthly kingdom, *a moral and perpetual reason* for consecrating to religious uses, as well a *tenth of our income* as a *seventh of our time?*

DECIMAL.

WHAT LITTLE MINNIE WAS GOOD FOR.

Minnie was sitting on her papa's lap begging for one more story. Her father promised another if she would answer him one question. Minnie agreed, and this was the question: "Minnie, what are you good for?" Minnie was so small that she did not know what papa meant, so he explained. "You see that red wagon with the bright letters on the side; the man sitting on the driver's seat is an express man. He carries those boxes and trunks all about the town wherever people want them; that is what he is good for. And that man over the way with a box of bricks on his shoulder is a hod-carrier; he is good to carry bricks. And that other man on the top of the house who takes the bricks and lays them up one above the other is a brick-layer; that is what he is good for. Now, Minnie, what are you good for?" She looked up in her father's face with a sweet smile and said, "Minnie is dood to teep papa from tying." And so she was, the dear little thing, though she made him cry for joy by her love. And so is every child, and every body else, good for just that. God made them for that—to keep others from crying. That was Minnie's mission, to wipe away tears. So it is yours to wipe them away and to help take away everything that brings tears.

There are 800,000 colored children who have been slaves and have not yet learned to read. Almost all of them are very poor. They have no money to buy books and hire teachers, and there are no public schools for them. Unless we send them teachers they can't have a school, and will grow up without knowing how to read the Bible, and will never have such a Sabbath school as you enjoy. Would you not like to help those poor children? Some of them have come to school barefooted, two, and three, and four miles in the frost and snow this winter. Sometimes they have come without their breakfast because there was nothing to eat at home. You never saw children so eager to learn as many of them are.

The American Missionary Association has sent out five hundred teachers and missionaries this year. We want to send more next year, and want the children to help us. And this is the way you can do it. There is perhaps, some good teacher in your school who would like to go and be your missionary. Tell us her name and all you know about her, and how much money you can raise for her. It will cost about $350 to send her for one year. Perhaps the church will help you raise this amount so that you may send your teacher. If they cannot, perhaps we can find some other way. At any rate if you have a good teacher who loves the Savior and loves children and knows how to teach them, and who wants to be your missionary to the colored children, we should like to hear from you about her. It is not necessary that you should raise *all* the money now, but that you tell us how much you can raise in the year.

If you have no one you would like to send we can give you one, *who shall be your missionary* and write you letters for every Sabbath school concert, if you will raise the salary, $15 per month, for ten months.

If this is more than you can raise, for $50 we will have one of the Sabbath school teachers among the Freedmen write you a letter every month. In one of these ways we want every Sabbath school and every scholar to have something to do in helping the 800,000 colored children to be wiser and better. In their long years of slavery there have been many, many tears shed by children and by their fathers and mothers. But slavery is dead and we are trying to wipe the tears and the tear marks all away.

Come, children, give us a hand; this is what you are good for,—to help keep the little ones from crying.

Patriotism and Zeal for Letters.

HAMPTON, Va., May 1, 1867.

At James Island, in a charge through a thicket, a negro soldier of a Mass. regiment, with the two color bearers, was the first to break out into the open field before the enemies guns. Though his feet had been frostbitten and were bare and sore, heedless of everything he plunged on, jumping over logs and underbrush, and brandishing his gun "like an Irishman's shillalah." At Honey Hill he was wounded; not until he had received the fifth shot, that fractured his right limb and prostrated him, did he give up the contest. For three days and two nights he lay on the battle-field, eating raw bacon from the knapsack of a dead rebel, and drinking water mingled with blood from a trench where the dead and wounded lay. The wound refused to heal thoroughly, and the limb has been lately amputated above the knee. With zeal corresponding to his valor, as he lies on his back for six weeks in the hospital of Camp Hamilton, he is learning to read the Bible and the Constitution of the United States. MARIA LEE.

WEST KILLINGLY, Conn., March, 1867.

The friends of God and humanity, as you well know, were during long decades of years, almost incessant in their labors and their prayers for the liberation of the bondsman.

Now, contrary to the expectation of all, the friends as well as enemies of freedom, these millions stand before us today, redeemed, disenthralled and free.

The idea may appear strange, it but is nevertheless true, that never, during any period of our nation's history, have these oppressed ones so much needed our most earnest prayers, as well as our most efficient material aid as now. A superficial view of the case almost brought me, and perhaps it did others, to the conclusion that after the bondsman was made free, I might rest from my labors and sing, "Jehovah has triumphed, his people are free." The future welfare of our country, as well as the future triumph of our holy religion, depends more upon our treatment of the Freedmen, than upon almost anything else. A FRIEND.

GRANBY CENTRE, N. Y., April, 1867.

WM. E. WHITING, *Asst. Treasurer A.M.A.*

Please find enclosed a draft for four hundred dollars. Three hundred of it I would like to have applied in sustaining a teacher for one year, in compliance with the proposition of the Association a few months since.

The importance of the hour has changed my former purpose of bequeathing it at my decease. It seems to me that the situation of our country, as well as the enlightenment of the former slaves, requires all the means commensurate with duty at the present time.

Perhaps I may state that I am a farmer on a small scale.

RECEIPTS

IN APRIL, 1867.

MAINE.

Augusta Benj. Spaulding,	2 00
Bath. Central Cong. Ch. Sab. Sch. $200. *for a Teacher*, "A Friend" $5.,	205 00
Bethel. Miss. R. B. W.	50
Bridgeton. Cong. Ch.,	86 00
Dennysville. Cong. Ch. $10, Saml. Eastman $5.,	15 00
Garland. Cong. Ch.	15 00
Hallowell. Simon Page. b. of Books.	
Litchfield Corners. Cong. Ch.,	10 00
Monson. H. S. Loring and family $5., Oliver Eveleth $3., I. Tyler and Wife $2. Dea. Wm. Tenney, Mrs. E. C. Tenney, J. Gerrish, Wm. D. Hoar, G. A. Matthews and T. Morton $1. ea.	16 00
Norridgewock. "A Friend,"	1 00
Orland. Cong. Ch.,	14 30
Portland. State St. Cong. Ch.	141 71
Riverside. ——— $6. E. Lewis $1.,	7 00
Waterford. Individuals,	3 00

NEW HAMPSHIRE.

Amherst. First Cong. Ch. $66.50;—Bdl. of C.	66 50
Auburn. Cong. Ch. to const. AMHERST COULT, L. M.,	30 00
Bristol. Cong. Ch.,	10 75
Candia. Cong. Ch.	75 75
Concord. Mrs. Saml. Herbert $1., A. J. H. 50c.	1 50
Greenland. Cong. Ch.	24 00
Hollis. Estate of Noah Emerson $390, (less $50 expenses,) $340, First Cong. Ch. $60.-41, John Shedd $60. to const. MARY E. PATCH and LYMA B. SHEDD, L. M's., Mrs. M. B. Day $8.,	468 41
Lyme. Individuals, by T. M. F.	26 00
Milford. Cong. S. S.	12 10

Nashua. Pearl St. Sab. Sch. bal. to const. Dea. John G. Shedd, L, M. 8 00
New Durham. James M. Willey, 2 00
Rindge. Cong. S. S., 2 85
Stratham. Cong. Ch.. 11 50
Temple. Cong. S. S., 14 30

VERMONT.

Benson. Cong. Ch. (add'l) 25
Brattleborough. Cong.Ch., 85 46
Chester. Geo. Coffin, 1 00
Chittenden. Wesl. Meth. Soc. 11 50
Cornwall. Cong. S. S. and Friends, 27 50
East Barnard. Levi Belknap $4., Mrs. R. Crain $2., 6 00
East Poultney. Cong. Ch. and Others. 24 86
Essex Junction. Sab. Sch. 36 00
Hartland. Cong. Ch. 6 00
Ludlow. L. H. C. 25
Montgomery. Mrs. G. C. C. Gates, 1 50
New Haven. Cong. Ch. 38 28
Newbury. David Wells. 2 00
Peacham. Cong. Ch.. 51 00
Peru. Cong. Ch., 10 50
South Newbury. James Abbott 3 00
Thetford. "A Friend" 50 00
Townshend. Bapt. Ch., 6 75
Wardsborough. J. E. Kidder $1., Mrs. D. F. 25c., 1 25
West Barnet. Rev. W. H. Reid and Mrs. Wm. Graham. 2 00
West Randolph. Mary and Susan Albin $8.25, Mrs. Sarah Washburn $2., 10 25
West Westminster. "A Friend," 10 00
Winooski. Cong. Ch. 31 50

MASSACHUSETTS.

Amherst. Goods $20., First Cong. Ch. S. S. $75., 75 00
Amesbury and Salisbury. Union Evang. Ch. and Soc., 12 85
Andover. John Smith $250., Free Ch. $88.78., 338 78
Ashburnham. First Cong. Ch. M. C. $8.08., "A. R." $5., "Mrs. M. C. R" $5., Marshall Wetherbee $5., 23 08
Barre. Evang. Cong Ch. S. S., 58 00
Bedford. Cong. Ch., 33 10
Belchertown. O. Bardwell and Miss Bardwell, 3 00
Beverly. Estate of Israel Trask $200., Dane St. Cong. Ch. $6.50, by C. W. Studley, Ex. 206 50
Boston. Dea. A. P. Nash $1., "Miss A. T." $1., Miss. Lizzie Vialle, b, of C. and 95c., Ladies F. A. Soc. of Mt. Vernon Ch. bdl. of C. 2 95
Braintree. First Ch. Sab. Sch. $5.15,—B. of C. 5 15
Brimfield. Mrs. P. C. Browning, 1 00
Brookfield. F. A. Soc., b. of C.
Campello. B. of C.
Cambridgeport. Mrs. Julia Bridges and Others 3 00
Danvers Centre. Mrs. H. P. Swinerton, 25 00
Dover. Cong. Ch. 4 50
East Boston. J. Anson Bushee to const. himself L. M. 30 00
East Bridgewater. Union Soc. 45 82
East Douglass. Cong. Ch. 80 08
East Medway. Cong. Ch. S. S. 10 00
Easton. Evang. Cong. Ch. 101 30
Enfield. Cong. Sab Sch. 15 00
Florence. Florence Ch. 100 00
Fitchburgh. Mrs. L. A L. 2 00
Franklin. "A Friend" $90, to const. Joseph D. Coolidge, A. Smith Coolidge. and Ruggles S. Coolidge, L. M's., Estate Piam Bullard $50, by H. S. Morse. 140 00
Granby. Cong. Ch. 122 08
Grantville. Cong. Ch. $67.64., "Friends," $2. 69 64
Greenfield. S. A Smead, 10 00
Groton. Cong. Ch., $23.61., Ladies of 1st. Bapt. Ch. b. of C. and a Communion Service, 10 00
Groton Junction. Mrs. J. Spaulding. 23 61
Gill. Elisha Clap $25., Cong. Ch. $16.20. 41 20
Halifax. Cong. Ch. 18 00
Hampshire Co. "An Old Friend," 500 00
Hanover. Second Cong. Ch. M. C. $29., Mrs. Caroline Church $1. 30 00
Hardwick. Cong. Ch. 13 00
Holliston, Amer Fisk, deceased, by Mrs. B. D. Cobb $50, H. N. Johnson $1. 51 00
Hopkinton. Lee Claflin. 500 00
Kingston. Cong. Ch. 13 00
Leicester. Cong. Ch. 115 27
Leyden. Jona. Buddington. 20 00
Leominster. "F. B," 5 00
Mattapoisett. Cong. Ch. 18 36
Marblehead. James J. H. Gregory, two b. of Seeds.
Melrose. Cong. Sab. Sch. 11 67
Medfield. Second Cong. Ch. 31 00
Nantucket. First Cong. Ch. 15 75
Newton Centre. B. of C.
Northampton. First Cong. Ch. 727 91
North Chelmsford. Rev. B F Clark's Ch, ($30. of which to const. Mrs. Julia A. Clark, L. M.) $140., Cong. Ch. $7.75, Others $2.85; 150 60
Northfield. Trin. Ch. 10 50
Northfield Farms. Coll. by Rev. Mr. Davis, 10 00
Norton. Cong. Ch. 17 30
North Wrentham. Cong. Ch. $12.35,—B. of C. $52. 12 35
Orange. Cong. Ch. 48 65
Orleans, Cong. Ch. 1 00
Pepperell. Five b. of C., by L. I. Boynton.
Petersham. Orthodox Cong. Ch. 11 00
Plymouth. Third Cong. Ch. 35 33
Pittsfield. South Cong. S. S. 23 98
Princeton. J. B. Fay and Others, 13 00
Reading. Old South Ch. $103.42., Bethesda Ch., two b. of C. 103 42
Rutland. Cong. Ch. 54 83
Shelburne. D. O. Fiske, 2 00
South Amherst. Cong. Ch. 12 00
South Deerfield. Good Samaritan Soc. b of C. $108.90., Cash 83c., Edwards Clark $30.50 to const. Miss Maria A. C. Arms, L. M., J. S. Eaton $1. 32 33
South Reading. A. B. H. and Others, 75
Springfield. "A Friend, North Cong. Ch." $100. to const. Josiah Cummings, L. M., Individuals $1. 101 00
Stockbridge. Mrs. S. W. Jones. 2 00
Stoughton. Cong. Ch. 28 10
Sudbury. Cong, Ch. 131 20
Sunderland. Cong. Ch. $5. bal. to const. Julia Smith, Frederick Pomeroy, Mrs. Nancy S. H. Edwards, N. Austin Smith, Chas. T. Harmon, Lyman A. Newton, E. E. Robbins, D. W. Chandler, Rev. E. Root and Miss L. Morgan, L. M's. 5 00
Tewksbury. John Spaulding, 10 00
Tolland. "A Friend," 30 00
Townsend. S. W. 50
Ware. East Cong. Ch. $187.94.,—Box of C. 187 94
Wayland. Cong. Ch. S. S. 4 24
Westborough. Evang. Cong. Ch. M. C. 16 37
Westfield. Henry Holland, 10 00
Westford. Cong. Ch. 18 05
Wellesley. Cong. Ch. $98.33 to const. Mrs. Joseph H. Dewing and Miss Caroline E. Dewing, L. M's., Master J. P. 50c, 98 83
Wendell. Cong. Ch. 1 00
West Medway. Cong. Ch., b. of C., Friends B. of C., Mrs. N. K. Brooks, b. of C.
Weston. A. H. Bigelow, 100 00
Winchendon. Sab. Sch. of North Cong. Ch. 20 00
Woburn. Am. Miss. Circle $75., Individuals, $3, Cong. Ch., b. of C. 78 00
Worcester. Old South Ch. $271.10, Ladies Benev. Assn. of Old South Ch. $201., Central Ch. $65.65 to const. Rev. Seth Sweetser, D. D. L. M.; A. A H., 50c., W. A. C. 25c., F. R. Soc. two b. of C., one of which val. $86.50,—B. of C. 538 50

CONNECTICUT.

Bethlehem. Dea. J.N. Crane, 5 00
Bolton. Bible Class by Rev O, Hills 6 50

Bridgeport. Union Meeting $43.50., Mrs. E. Hawley $15., 58 50
Canaan. Mason Noble. 10 00
Canton Centre. Cong. Ch. 38 50
Cromwell. S. Hutchinson, 10 00
Franklin. Cong. S. S., two b. of Books.
Granby. Cong. Ch. 12 00
Harwinton Mrs. Maria Jones and Miss Lydia Jones $5. ea., 10 00
Hartford. Wm. J. Phelps, 5 00
Higganum. Mrs. Selden Gladwin $2., Mrs. R. Gladwin and Mrs. G. S. Gladwin $1. ea. Others $1.50, 5 50
Lakeville. Ladies, b. of C. and $1. 1 00
Lebanon. Eleazar Huntington, 20 00
Manchester. First Ch. 43 56
Meriden. First Ch. 35 53
Middlefield and Middletown. "Friends," by Mrs. E. C. Coffin. 40 00
Middletown. "Z." 10 00
Mystic Bridge. Cong. Ch. 13 00
New Canaan. Cong. Ch. 40 15
New Haven. "A Friend," 5 00
North Fairfield. "A Friend" 1 00
North Guilford. Erastus Dudley, 5 00
North Manchester. Sab. Sch. $17.50, Mrs. Wm. White and Mrs. H. H. White, two bbls of C. 17 50
Norwich. M. H. 50
Plantsville. Cong. Sab. Sch. 40 73
Plainville. Mrs. Chas. Lewis, 1 00
Roxbury. H. Booth $7., S. Minor, R. Cole and J. Hurd $5. ea., E. G. Seeley $2.50, C. E. Warner, C. Hurd and T. Shepherd $2. ea., Others in Cong. Ch. $24.25, to const. EDWIN G. SEELY, L. M., 54 75
Southbury. Cong. Ch. 19 70
South Britain. P. B. Averill 5 00
Stonington. Ladies Sew. Soc. of Second Cong. Ch., two b. of C.
Stratford. H. Brownson and F. A. Benjamin $5. ea., R. M. Dewitt $3., "T. A." $2., D. P. Rhodes, M. Whiley and Rev. J. Littlewood $2. ea., 20 Individuals $1. ea, Others $10.25 51 25
Terryville. Cong. Ch. M. C. 10 00
Torringford. "Friends," by G. L. Gaylord 26 00
Tolland. J. C. Eaton. 1 00
Waterbury. Robert Cairns 2 00
Watertown. Estate Ransom Hitchcock, deceased, by Rev. B. Parsons $500., Cong. Ch. $42.43, Eli Curtiss $30. to const. E. WOOSTER CURTISS L. M., Truman Percy $30., to const. MARIA PERCY L. M. 602 43
West Killingly. Cong. Ch. 12 36
West Meriden. E. K. Breckenridge $10., Hanover Village Cong. S. S., b. of Books, 10 00
Wethersfield. First Cong. Ch. 30 50
Wilton. D. Chichester, 2 00
Windsor Locks. Cong. Ch. 100 00
Woodbury. Judah Baldwin, 10 00

RHODE ISLAND.

Bristol. Elisha Hathaway, 50 00
Providence. High St. Cong. Ch. $339,53, "Willing Workers" of High St. Maternal Assn. $20. 409 53

NEW-YORK.

Amsterdam. Chandler Bartlett $10., J. Degraff $5. 15 00
Auburn. Sab. Sch, of Second Presb. Ch. to const. STEPHEN HOYT, L. M. 50 00
Avon Springs. Miss M. E. L. Henry, 25 00
Belfast. S. W. M. 25
Binghamton. Mrs. Mary Whiting, 5 00
Bridgewater. Dr. John Hackley, 5 00
Brooklyn. Clinton Ave. Cong. Ch. 656 61
Brooklyn. Rev. L. Gilbert, 5 00
Butternut's. Enos Halbert, David Hurd, Dr. H. Wicks and N. Searls $5, ea. A. W. Williams, E. Thorp, J. Kinnie and L. Wood $2 ea., 60 Individuals $1 ea., Others $13.50, P. Root, and O. Buckley $2 ea., C. Donaldson $1. 106 50
Canaseraga. Mrs. Edwin Lewis $10., Mrs. Amelia Brown $5., 15 00
Canastota. R. H. Child and Wife. 3 00
Cazenovia. Mr. and Mrs. J. Woodward, 10 00
Cedar Hill. Rev. S. W Pierson, 1 00
Chestertown. Wesl. Meth. Soc. 10 00
Clinton. Mrs. Gaius Butler and M. L. Butler $1. ea. 2 00
Cutchogue. Estate of Mrs. Albigail Nicholson, $300. by Ira B. Tuthill, Presb. Ch. $20. 320 00
Deansville. ——, 40
Ellington. Ladies B. Soc. b. of C. $125.22
Fulton. Mrs. E. Wilcox $10., A Loomis $9., S. Rice $1. 20 00
Granby Centre. J. C. Harrington ($300 of which *for a Teacher* and $30 to const. OLIVE DIXON MOSHER, L. M.) 400 00
Gray. A. J. Burt, 1 00
Greenport. By Rev. E. Stratton, 5 00
Harlem. S. Bourne, box of Seed.
Harpersfield. Mrs. H M. Dayton 1 00
Harlem. Cong. Sab. Sch., b. of C.
Hebron. "A Deceased Sister $7.50, by M. F., Mrs. A. A. Wilson $2.50, Miss Mary Fraser $2, 12 00
Henrietta. A few Ladies of 1st. Cong. Ch., b. of C.
Honeoye. R. H. Arnold, b. of C.
Hunts Hollow. Mrs. Gates Bennett. 2 00
Howell. "Two Widows" 2 00
Ithaca. Rev. T. F. White, 20 00
Jamestown. A. C. De Land, $5. Bbl. of Books and Cash $1.50, by Mrs. H. B., 6 50
Kiantone. Cong. Ch., 8 50
Lancaster. Hon. Arden Woodruff 30 00
Little York. R. Hubbard $5., G. I. Alvord, H. Markham and Mrs. P. Blashfield $1. ea. J. Pratt $160. Miss M. Blashfield, P. Arnold and E, Perkins $1. ea., F. F. P. 50c 16 10
Lowville. J. A. Northrop $5., G. Bostwick $2., 7 00
Livonia. First Presb. Ch. ($5. of which from Mrs. R. J. Lewis) 52 75
Ludlowville. S. S. Todd, 2 00
Marcellus. Mrs. L. Hemenway., 5 00
McGrawville. H. D. Corey, 9 29
Moriah. D. E. Sanford 5 00
Munsville. J. D. 50
New York. Alfred E. Beach $500.; Board of Dom. Miss. Ref. Prot. Dutch Ch. $118.85; Ref. P. D. Ch., by Rev. C. T. Vanderveer $50; 13th. St. Presb. Ch. ($30 of which to const. REV. SAMUEL D. BURCHARD, D. D., L. M., and $30. from DR. H. LASSING to const. MRS. JOSIE M. LASSING, L.M.) $111; Berean Bapt. Ch. $15. and b. of C.; P. A. A. $5., Mrs. Rev. Geo. Hollis $1., Henderson and Fleming, Seeds $20; A. Bridgeman, b. of Seeds; R. H. Allen and Co., Seeds $30; J. M. Thorburn and Co., Seeds $50, Griffing & Co., 1000 papers Seeds, Thomas S. Quinlan, Seeds $25.; J. Vanderbilt, a parcel of Seeds, Package of C., by Mrs. Halliday; E. H. Reeves & Co., Seeds $25; C. A. W. Ritchie, package of books, 800 85
North Mexico. Bapt. Ch. 3 00
Northville. Cong. Ch. $31. and b. of C. $69. by Rev. J. A. W. 31 00
Ogden. N. F. Clark, $5.25, L. True, $1., 6 25
Oneida. Presb. Ch. 1 00
Oneonta. E. R. Ford $5., H. Howe, L S. Osborne and A. Swart $2. ea., 27 Individuals $1 ea., Others $18. 56 00
Palmyra. Benj. Tuttle, 3 00
Perry Centre. Mrs. G. Benedict $5. E. Bathrick $3. W. H. Butler, J. L. Wygant J Minor G. B. Olin, J. P. Buckland N. Butler, P. McEntre, A. Butler $2. ea. Mrs. E. Sheldon $1.25, P. M. Ward. $1.20, 5 Individuals $1. ea, Others $1.20 33 60
Piermont. Ref. Dutch Ch. 8 00
Plymouth. Miss Huntley, 1 00
Pompey. Rev. R. S. Egleston, 2 00
Ridgeville. E. Northrop $5., L. Mead $1 50., A. W. C, 50c. 7 00
Sag Harbor. Friends $39.80 to const, MRS. ANNA E. WESTFALL, L. M., Four b. of C. $185., by Weal Committee, Geo. B. Brown $5., 44 80

Seneca Castle. Selah Hart 6 00
Sing Sing. "A Widow" 1 00
Southport, Box of Seeds
Strykersville. Cong. Ch, 50 00
Stockbridge. Mrs. Geo. Carver 1 00
Summervale. Gideon Frost, 10 00
Syracuse. Peter Burns, $20., Mrs. Clara C. Clarke $5.70, 25 70
Tarrytown. "M. B. N." $100. to const. MRS. JOHN. A. TODD, EDWARD NICHOLS and MRS. M. B. NICHOLS, L. M's. 100 00
Tremont. W. J. T. 50
Union Falls. Mrs. F. Duncan and Francis E. Duncan $5. ea. 10 00
Union Springs. Mary H. Thomas, 10 00
Virgil. Nathan Bouton, 5 00
Whitesborough. John Wait, 20 00
Williamsburgh. Henry H. Post $10, Z. Wilburn $1; The Coll. of $278.36 ack. in our last, to the New England Cong. Ch. was from a Union Meeting of the N. Eng. and the Ref. Dutch Ch's.—$1.50. to be added, since received, 12 50
——"Friends" by Mrs. Ambler 44 00

NEW JERSEY.

Bloomfield. Sab. Sch. of First Bapt. Ch. 10 00
Bricksburg. Rev. G. Langdon, 1 25
Chester. Presb. Ch., Communion Service,
Colts Neck. Ref. Dutch Ch. 8 00
Dover. Bbl. of C. $34.50, by Mrs. H. S. Breese
Freehold. Mrs. Lucy B. Wood. 10 50
Madison. Mrs. Lydia K. Young, 1 00
Morristown. E. C. Morris 2 00
Newark. Female Benev. Circle of 1st. Cong. Ch., b. of C. $95.
Orange. Mrs. S. H. Fowler 5 00
Passaic. Rev. P. F. L., 25
Plainfield. Mrs. Wm. P. Williamson 5 00
Rahway. Thomas Morris $5. Peter Bailey, a Freedman, $1. 6 00
Somerville. Mrs. N. Voorhees, b. of C.

PENNSYLVANIA.

Alleghany. First Meth. Ch. 65 50
Alton. James Bond 1 00
Athens. Reformed Dutch Ch. 50 00
Bradford. Amos Kingsley, 1 00
Bradford Co, Welsh Cong. Ch. 23 15
Belle Valley. Mrs. Rachel Russell, 2 00
Charleston. Forty six Individuals $1. ea., Others $7. 53 00
Delma. Peter Green $2., 3 Individuals $1. ea., Others $5. 10 00
East Smithfield. Rev. C. C. Corss 1 00
Fairview. Coll. Oak Grove Wesl. Meth. Ch. $10.41, Wesl. Meth. Ch. $12., 22 41
Glenshaw. Miss Shaw's S. S. Class 6 00
Liberty Corners. Individuals, 1 25
Mansfield. Prof. F. A. Allen $4., J. T. Strict $3., C. H. Venille $2.25, 18 Individuals $1. ea., Others $9.50 36 75
Meadville. W. F. Clark, 5 00
Mercer. Miss Sarah Pew and friend, 4 10
Milbrook. Coll. Wesl. Meth. Ch. 14 35
North East. Mrs. B. B. Talcott 1 00
Perrine. Wesl. Meth. Ch. 3 00
Perrine's Corners. Coll. Zion Wesl. Meth. Ch. 32 50
Philadelphia. Miss Lillie C. Collins, $50., "Friends" by Miss S. H. C. $10. 60 00
Pittsburgh. Second Meth. Ch. 13 40
Plymouth. H. Gaylord, 50 00
Sewickley. Lucy Bittinger 1 00
Sharpsburgh. Meth. Ch. 23 45
Titusville. H. B. Balch, 1 00
Troy. N. M. Pomeroy 10 00
West Alexander. U. Presb. Ch., $16., Miss L. Fisher, $3., Members Free Presb. Ch. $3., and two b. of Provisions and C. by Miss L. F., 22 00
Wellsborough. M. A. Cobb, I. F. Donaldson L. Taylor and D. L. Dean. $2. ea., Others $9. 17 00
Worthington. Estate of John Shields, by John Craigg, Jr, Ex. 752 00

VIRGINIA.

Dempsey Hare. School, by Rev. A. B. C. 1 64

NORTH CAROLINA.

Beaufort. By H. S. Beals 6 75
Fayetteville. Colored People, by C. H. $61.80., Colored People, by R. H. $34.95 96 75
Morehead City. "A Friend" 5 17

SOUTH CAROLINA.

Charleston. Scholars, by Rev. F. L. C., 206 00

GEORGIA.

Atlanta. Colored People., 46 50
Macon. Freedmen *for Schools*, by J. A. R. 450 00

ALABAMA.

Mobile. W. H., 50

OHIO.

Birmingham. John Denman. 1082 85
Brecksville. John Dunbar. 5 00
Cattawba. Meth. Ch. 3 90
Cleveland, U. Taylor, $2., Mrs. T. C. S., 50c,, Ed. Soc. three b. of C. 2 50
Columbus. Rev. L. K. 50
Collamer. J. S. 50
Cuyahoga Falls. Cong. Ch. 7 30
Elmore. D. M. Welch 1 00
Geneva. W. C. Pancost, 1 00
Hartford. Mrs. McFarland 10 00
Hiram. A few Friends, by E. Turner 3 50
Iberia. Rev. Geo. Gordon, 13 00
Kingsville. B. S. Noyes $2., J. Chapman and N. Wakefield $1. ea. 4 00
Martinsburg. Cong. Ch. 13 50
Newark. Rev. E. T. Evans, 1 00
Norwalk. Simeon Jones, 5 00
Pleasant Hill. Meth. Ch., 3 70
Savannah. John Patterson, 5 00
South Kirtland. Mrs. L. Hotchkiss, 2 00
Tontogany. "A Friend," 2 00
Urbana. Mrs. J. C. Coulson, 2 00
Winameg. A. R. Shute, 5 00

INDIANA.

Farmland. E. T. 50

ILLINOIS.

Algonquin. J. D. D., 25
Alton. Estate of C. W. Hunter, by Dye and Atwood, Atty. 600 00
Freedom. John Hubbard, 2 00
Galesburg. Prof. H. E. Hitchcock 20 00
Highland. French Evang. Ch. 20 00
Metamora. Parker Morse 10 00
Oswego. "A Friend" 25
Peoria. G. T. Gilliam, M. D., 5 00
Plymouth. L. A. Cook $10., Mrs. E. A. Denny $2., 12 00
Quincy. —— 4 00
St. Charles. Dean Ferson 5 00

MICHIGAN.

Detroit. Refugee Home Soc. $200, Juv. Miss. Assn. of Av. Presb. S. S. $50. for *Mendi M.*, 250 00
East-Saginaw. Mrs. L. W. Voorhies, 50 00
Flint. Elisha Galpin $1.25., Individuals, by E. G. $1.50 2 75
Leeland. Rev. Geo. Thompson, 1 00
Union City. I. W. Clark $25., Dea. Hardy and C. S. Young $1. ea, Others $1.85 28 85
Warren. Rev. J. L. Beebe 10 00
Ypsilanti. H. S. Bradley, 20 00

WISCONSIN.

Berlin. Lyman Jacobs 10 00
Fox Lake. William Davis 2 00
Lodi. E. Knuteson, $5.25., Andrew Lindsey $5. 10 00

Oshkosh. R. J. Judd 13 28
River Falls. Individuals, 13 00
Waukeshar. V. Tichenor 3 00

IOWA.

Columbus City. D. N. J. and J. G. 50c. ea, 1 00
Grinnell. Cong. Ch. 18 35
Kossuth. Yellow Springs Presb. Ch. *for ed. of a colored Missionary for Africa.* 25 00
Tabor. Cong. Ch. 15 00

CALIFORNIA.

Oakland. First Cong. Ch. to const. REV. S. H. WILLEY, E. P. SANFORD and WILLARD LEONARD, L, M's. 110 50
San Francisco. A. A. Bancroft, $300., Mrs. Lucy D. Bancroft $30,, to const. REV. J. P. LUDLOW, L, M, 330 00

OREGON TER.

Portland. First Cong. Ch., 40 00

——— J. F. 25

CANADA WEST.

Karr. Peter Jones, 20 00

TURKEY.

Adrianople. Rev. J. N. Ball, 10 00

Received by the A.M.A. and W.F.A.C., Cinn., O.
($1422.04)

PENNSYLVANIA.

Pittsburgh. James McAuley 20 00

OHIO.

Bell Brook. Danl. Holmes $40., R. Holmes $1., 41 00
Bellefontaine. S. Patterson and Dr. A. Fulton $2. ea., Mrs. R. Lindsay $1.50, 6 Individuals $1, ea, Others $1.10 12 60
Cardington. By R. Mosher 2 00
Cardington. J. C. Bedell, 1 00
Cedarville. Allen Williams 10 00
Cincinnati. Samuel Fosdick $100., E. Harwood $60., Sterns and Foster $50., Welsh Cong. Ch, $50., Jessy Beckley $25. A. E. Chamberlain $7. "L, C." $50., R. Boggs $2. 344 00
Claridon. Thanksgiving Coll. $13.19, S. S. Coll. $10.81 24 00
Greenville. David Griffin 2 00
Harveysburg. H. Whitsell, Thos. Wilson, and Wm. Morgan $2. ea., S. W. Haynes $1.10, 9 Individuals $1. ea. Others $2.30, 18 40
Lebanon. A. Holbrook and Others, 33 50
Marietta. Cong. Ch. 105 00
New Burlington. John Grant $5., 4 Individuals $1. ea, Others $5.10,, 14 10
Sharon. By Rev. Mr. Delamater 3 50
Sharonville. Presb. Ch. 2 00
Sidney. Coll. in Churches $24.70, 4 Individuals $1. ea., 28 70
South Charleston. ——— 37 00
Spring Valley. G. B 25
Sunbury. John Martin, 1 23
Tallmadge. Cong. Ch. 45 00
Wadsworth. Geo. Lyman, 5 00

INDIANA.

Anderson. Presb. Ch. 6 50
Balaka. Robert Murphey, 5 00
Brazil. Presb. Ch. 8 86
Connorsville. Presb. Ch., 19 08
Danville. Presb. Ch., 29 50
Franklin. ——— 48
Greenwood. Rev. P. S. Cleland 75 00
Indianapolis. W. N. Jackson and E. C. Mayhew $25. ea., Rev. C. H. Marshall $10., Col. S. Merrill $5., W. H. Conninger $1., 66 00
Noblesville. ——— 9 05
Southampton. Union Meeting 6 70
Southport. ——— 1 50
Union City. MRS. C. R. COMMONS bal. to const. herself L. M., 10 00

TENNESSEE.

Clarksville. Colored People, 17 50
Memphis. ———$70., ———$62.50 132 50
Sommerville. Colored People 85 10
Tullahoma. ——— $33.35, ———$8. 41 35

MICHIGAN.

Ann Arbor. ——— 15 00
New Hudson. Cong. Ch. 5 65
Summit. Cong. Ch. 8 25

GREAT BRITAIN.

——— By Levi Coffin £20. 128 64

Received at the Chicago Office.
($2.330.17)

ILLINOIS.

Batavia. Cong. Ch. (add'l.) 5 00
Bristol Station. Cong. Ch. (add'l) 3 56
Canton. Cong. Ch. (in part), 95 50.
Chicago. A Friend $5., Josiah Lombard $5. 10 00
Como. Cong. Ch. 16 40
Crete. Susan Dodge, 30 00
Farmington. Cong. Ch. (add'l) 177 50
Hinsdale. Cong. Ch. 42 75
Jefferson. Cong. Ch. (add'l,) 3 00
Millburn. Cong. Ch. and Sab. Sch. 9 80
Oneida. Cong. Ch. (add'l) 25 50
Prairie City. Cong. Ch. 10 80
Rockford. Two Members 2d Cong. Ch. $500,. First Cong. Ch. and Seminary $32, 532 00
Sterling. Cong. Ch. 123 00
Sycamore. Cong. Ch. 38 50
Warrenville. Cong. Ch. 16 50

MICHIGAN.

Eaton Rapids. Bapt. Ch. and Soc. $18.50, A. C. Dutton $10. 28 50
Grand Rapids. Cong. Ch. (add'l) 86 00
Ionia. Presb. Ch. 29 00
Kalamazoo. Cong. Ch. (add'l,) 43 00
Portland. "A Friend" 1 00
South Boston. Cong. Ch., $98.30., M. E. Ch. $7., 105 30
Wayland. Union Meeting, 12 05

WISCONSIN.

Beloit. First Cong. Ch. (add'l.) $38.50 Second Cong. Ch. (add'l) $7,50 46 00
Bloomfield. Cong. Ch. 7 50
Delavan. Dea. G. Judson, 120 00
Emerald Grove. Cong. Ch. (add'l) 5 00
Fond du Lac. Cong. Ch. (add'l) 44 25
Fort Atkinson. A. L. B. Loomis, 3 50
Janesville. Cong, Ch, (add'l.) 37 50
La Crosse. Cong. Ch. (in part) 47 50
Madison. Cong. Ch. (add'l.) 30 00
Mauston. Cong. Ch. (in part) 10 80
Milton. Cong. Ch. (in part) $10., 7th. day Bapt. Ch. $11.90, 21 90
Milton Junction. Union Meeting, 5 57
Sheboygan. Cong. Ch, (add'l.) 8 75
Sparta. Cong. Ch. (in part) 67 25
Spring Green. Welsh Cong. Ch. $13.50. Cong. Ch. (in part) $10.38, 23 88
Sterling. Cong. Ch. 3 00
Stoughton. Cong. Ch. 5 50
Tomah. Cong. Ch., (in part) 2 00

IOWA.

Danville. Mrs. H. Huntington, 5 00
Lyons. Cong. Ch. 63 00

MISSISSIPPI.

—— By Rev. J. P. Bardwell, 185 55

TEXAS.

—— By Daniel J. Allen, 142 06

Total, $20.963.94

W. E. WHITING,
Asst. Treas.